



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

FROM THE MISSIONARY HERALD.

MISSION AT THE SANDWICH ISLANDS.

EXTRACT FROM A LETTER OF MR. LEVI CHAMBERLAIN,

Addressed to the Corresponding Secretary, and dated Jan. 9, 1824.

The Christian public need to be informed, clearly and fully, respecting the necessity of pecuniary supplies, in order to the effectual prosecution of the missionary work. With this information before them, it is not to be supposed that the multitudes of pious and generous individuals in our country will hesitate to bear a liberal part of the labor, which is indispensable to the communication of the Gospel to a heathen people.

Mr. Chamberlain holds the office of *Superintendent of Secular Affairs*, by the designation of the Prudential Committee, and with the cordial approbation of the missionaries.

"I have been greatly disappointed in my expectations, as to what it will cost to support the mission in these islands. Before I left America, I had received the impression, that the first missionaries had been supported almost entirely by the people; and that other missionaries who might go out would be supported with comparatively little expense to the Board. I had not, it is true, thought much upon the pecuniary concerns of the mission; nor of the numerous wants of an extended missionary establishment; nor of the resources, which the advantageous prosecution of the work would demand. It must be evident, that to support eleven families; to furnish each with a separate house; conveniences for eating at separate tables, and cooking at separate fires; and only so much furniture as would be absolutely necessary for the accommodation of each:—to provide fuel, provisions, and the means of comfortable subsistence, will, during the term of a year, amount in the aggregate to no small sum. And the more so, when it is taken into consideration, that all foreign commodities cost, upon an average, twice as much here, as they would cost in America. Every article of furniture and clothing, is from a foreign source;—as are flour, rice, groceries, beef, pork, bread, &c. Timber and boards, which are seldom to be obtained, must also be sought

from abroad. The natives, it is true, have afforded much aid, which has been a saving to the mission; and they will doubtless afford us much more. They have built several grass houses. To some of the stations they have furnished a supply of potatoes, and taro—also a partial supply of hogs and goats. Still, the greatest part of the expense for the support of the mission, has been drawn from the general funds. The most durable of the common thatched houses, built by the natives, will last but a very few years; and none of this kind will ever be regarded by any family as eligible for a *permanent residence*. Even as a temporary residence it will be considered suitable, only so long as circumstances prevent the building of a stone house, or the erection of some more convenient and more durable building than one covered with grass.

As a reason for building permanent houses, it may be stated, aside from the inconvenience of living in a thatched cottage, during the rainy season, that the expense of keeping old ones in repair, and of building new ones every three or four years, would, before many years had elapsed, exceed the cost of a stone building.

There are many difficulties in the way of erecting stone houses; some of which are the difficulty of procuring materials, particularly the wooden part; obtaining men qualified to do the work; finding sufficient time from missionary labour to maintain a general superintendence over the work while it is going on; and not the least important, the meeting the expense of building. It is calculated, that a convenient dwelling may be erected for a family, at an average expense of \$500 each. The mission has no intention, however, of incurring *all the expense* of building immediately. It will be several years probably before any considerable number of the families will be accommodated with these habitations. If the friends of missions in America knew to the full extent how much the mission needs boards, shingles, window-sashes, glass, &c.; they would strenuously exert themselves to forward such articles. I doubt not, if there was a depository of some kind or other at Nantucket, that not a few whaling captains might be found, who would

cheerfully bring out a house frame, or boards, shingles, or timber.

Since the arrival of the reinforcement I have drawn upon the Treasurer for \$5,051,79.

Mr. Chamberlain here particularizes the drafts, and then proceeds:

I regret the necessity of drawing so frequently on the Board, particularly on account of the the very high price of every thing of the nature of supplies, and the great difference of exchange.

I am sorry too, that bills to so large an amount are going home at the same time, liable to be presented for acceptance on the same day. It was a circumstance unavoidable. We are under the necessity of giving bills to the traders, with whom we have contracted debts, at the time, when it is most agreeable to them, and most convenient for them to transmit bills: which is usually when a vessel is returning in which they have an interest.

The mission is now nearly clear of debt, and it is my expectation, that with about one thousand dollars more, we shall be able to meet all the expenses of the year, ending with next April.

I feel most sensibly the importance of economy in the expenditures of the mission, and shall strive to maintain, in our domestic regulations, the principles inculcated by the condescending Redeemer: "*Gather up the fragments, that nothing be lost.*" Prudence I regard as no unimportant ingredient in missionary qualifications; nor less a disposition to engage in any work, either manual or mental, which may be necessary to advance the general interests of the mission, and the cause of Christ in a heathen land.

"I find it no small labour to discharge the duties of the station, which has been assigned me; and no ordinary task to give satisfaction to the different members of the mission,—to acquit my own conscience,—and to meet the expectations of the honoured patrons, and directors of missionary operations in America. Never have I experienced so great a burden of care; never felt myself so near sinking under the load imposed upon me, as I have since the duty of superintending the secular affairs of the mission devolved upon me. I would not have it inferred, by any expression which I have used, that my brethren will be unreasonable in their requirements or expectations. My concern arises from another quarter, and has its origin in the sense I have of my own unfitness and incapacity. Were it not for the conviction I have, that I fill the place evidently designed for me by Providence, I should be very unhappy in my present circumstances: but I have the satisfaction of knowing, that I have asked counsel of the Lord, and have had my service pointed out to me by his finger. I am con-

tented; and rejoice to be where the Lord would have me.

"I shall probably find it less convenient to pass from one island to another, and visit the different stations, than it was supposed before I left America; and shall probably be more confined to this place, than any other member of the mission, with the exception of the printer."

Though the natives of the Sandwich Islands are in general kindly disposed toward the missionaries, yet the style of living among the people, and their poverty, render it vain to expect from them any thing like a regular support for persons, who have been accustomed to civilized society; at least this is not to be expected, till the influence of Christianity shall have introduced habits of laborious industry, and impressed upon the minds of all classes of natives a just value for religious institutions. This has been done, to a great extent, at the Society Islands; and the London Missionary Society has been relieved of much of the expense attending the mission there.

The occasion of the high price of provisions at the Sandwich Islands, is the great resort of ships for the purpose of obtaining refreshments after long voyages. A few years ago, it was easy to purchase large hogs for one or two axes each; but latterly, the same animals have been dearer at the islands, than any where in the United States. It is, however, a small matter for the friends of missions among us to furnish a comfortable subsistence for their brethren, who have cheerfully entered upon a life of severe personal labour, that they may preach Christ to the heathen.

CHOCTAW MISSION.

DEATH AND CHARACTER OF MR. MOSELEY.

The Missionary Herald for December contains an account of the death of Mr. Samuel Moseley, one of the Missionaries in the Choctaw country. This event took place at Mayhew, on Saturday, Sept. 11th, after an illness of some weeks.

Mr. Moseley was a graduate of Dartmouth college, and had received a regular theological education at the Seminary in Andover, which he left at the examination in Sept. 1821.

The following particulars of his death are contained in a letter to the Corresponding Secretary from Mr. Byington, dated

Mayhew, Choctaw Nation, }
Sept. 22, 1824. }

Very dear and respected Sir,

I well remember a remark of your worthy and much loved predecessor, while passing through this great wilderness, with his face set toward Salem, and, as he hoped, toward heaven, *that the providence of God, which he had been called to observe, while acting as Corresponding Secretary, had been to his own soul among the most affecting and precious means of grace*; and, as he said this, it was with emotions that were not fully uttered, not even with tears. You remember his countenance on such occasions. Doubtless you already have learned to appreciate this remark, having been cal-

led to take part in the same ministry. Is your own heart so fixed on God, and your soul so hid with Christ in Him, that you are not afraid of evil tidings? I trust that God is your refuge. A painful and mysterious dispensation of Providence has called me to this place.

I was at Mr. Wright's near Capt. Folsom's on Sabbath the 12th of this month, when, early in the morning, a note was brought me from Capt. Folsom, saying, "Our dear friend Mr. Moseley is dead. Yes, he is gone—as we hope, to heaven." The note mentioned the time of his death, and that Mr. Kingsbury and Mrs. Wisner were sick, and that Mr. Kingsbury wished me to come hither, and stay a week, if I could. Our little family was greatly distressed by this sudden and painful news; for, until the evening previous, we had not even heard of Mr. Moseley's illness. As soon as I could leave my studies and labours, I came hither. I entered our great prairie, this vast garden in the wilderness, just before the sun went down, and soon reached the little inclosure,* which may be called the "*pilgrim's rest*;" and there I paused, and gazed at two new graves, those of my dear brother, and his infant son. Oh how inexorable did the grave appear. Solemn and torturing to the heart was the sight. After a short season spent in such exercises, as this scene prompted, I came, just at dusk, to the dwellings of the servants of God who yet live."

The nature of the disease, by which the fever was induced, and which terminated fatally, is stated as follows:

"As you probably know, our friend was for years affected with a pulmonary difficulty. He suffered severely from it, in consequence of his labours while at Gloucester, in the summer of 1823. He probably brought with him to our mission the seeds of death. From a perusal of his journal, it is obvious, that his lungs were often more seriously affected, than his fellow-labourers were aware. Soon after he arrived at Mayhew, in December last, he went to Emmaus, in the south part of the nation, where he laboured much as a preacher of righteousness. In February he returned. While on his return, he was much exposed. Two nights he slept, or lay out, in the woods. But he remarks, respecting one night, "I slept very little, by reason of nervous excitement." The night previous he was lost. His circumstances were distressing. He was unable to procure fire from the apparatus, which he had with him. He therefore went back on foot a mile and a half in search of some fire, which he recollected to have seen, as he passed. In coming to his horse, he lost his way, and wandered till near midnight."

Mr. Mosely appears to have suffered considerably from the fatigue of this journey. Early in March, he and Mrs. M. rode to Bethel, about 60 miles. They were exposed to heavy rains, and suffered in passing creeks and swamps, "the water sometimes filling their waggon-body."

While at Bethel, Mr. M. was able to preach but a part of the time. He returned to Mayhew in April, and appeared much better, preaching pretty frequently, and with a good degree of strength,

* A little grave yard, recently inclosed by a neat paling, on the crown of a small eminence, about fifty rods from the mission house. *Ed. Herald.*

and great earnestness. During the summer months, he had returns of weakness, and pain; but, at intervals, was able to preach not only to the missionary congregation, but to the people in the neighbouring white settlements. The last time that he delivered the divine message was on Sabbath, August 22d, when he spoke "with much detriment and difficulty, on account of extreme weakness of lungs." Two days after this, he had symptoms of fever; and continued gradually to decline till Monday, Sept. 6th, when it was but too evident, that his life was drawing to a close.—He was visited by physicians from Columbus, and received the kindest and most unremitted attentions of his associates in missionary labour.

On Wednesday, some one repeated the line,

"Diseases are thy servants, Lord,"

to which he replied, in a very cheerful and submissive manner, "Justice and judgment are the habitation of his throne:"

"O glorious hour; O blest abode;
I shall be near and like my God."

On being asked, if he enjoyed the divine presence, he readily answered, "I have had a good degree of holy confidence in God."

In the course of Thursday night an ulcer broke, by which he was much distressed, and it was some time before he could breathe. Though exceedingly weak on Friday morning, his mind was at liberty, and he was quite happy. His countenance was peculiarly placid and solemn, as it had been indeed, through all his illness. He expressed much joy that he should be disposed of by infinite wisdom: repeated, with much feeling, "O glorious hour," &c. and added, with a look, which could not be described, "Bright seraphs, strike your harps." This day he had interviews with several persons, who came to see him.

"A member of the mission family entered the room, took him by the hand, and sat down by him. After a few moments, he began to pray for himself thus: "O Lord, I have trusted in thee. My confidence has been in thee. And now, whilst passing through the valley of the shadow of death, wilt thou be with me, support me, and guide me." This prayer was often repeated. Our friend, captain Folsom, came to see him, and entered the room about this time. They held each other by the hand; and, as captain Folsom has since told me, our dying brother talked to his friend with as much earnestness, as a minister in the pulpit.—Among other things he said: "I pray you seek first, and continually, an interest in Christ. Seek that love of God, which many waters cannot quench. It is stronger than death." He then prayed with much fervor and strength of voice for captain Folsom, his family, and nation. In praying for this people he hardly knew how to stop.—To a man who attended him, he addressed the question, "Do you love the Saviour?" This was said with a look so solemn, that it seemed to speak out eternity. The man replied only by shaking his head. Mr. Moseley then added, "Oh, how you will need a Saviour, when you come into this situation." On being inquired of, whether he knew the person who spoke to him, he said, "Yes, my dear sister, I know you, and am glad to see you." She said, "You are going home, I think, are you not?" "I hope so, dear sister,"

was his reply. He then prayed for her aloud, with great affection, desiring that she might make progress in holiness, and in doing good. As she was about leaving the room, he repeated the verse,

"Jesus can make a dying bed
Feel soft as downy pillows are," &c.

And at another time,

"Sin, my worst enemy before,
Shall vex my eyes and ears no more."

He then prayed particularly for Mr. Kingsbury, and for the two other brethren, whose labours, as ministers of the New Testament, he came to share. His heart was much set on the salvation of the Choctaws.

Once, when observing his dear wife in tears, he intreated her not to weep, as it was painful to him; adding, "I wish you not to feel distress any more on my account." She replied, that she would do all she could to please him; "but you know," said she, "when one half of the heart is torn away, the other part will bleed." To her answer he seemed to assent, with a peculiar look of affection. For her he often prayed, and intreated her to give up cheerfully, to put her trust in God, and walk with him all her days; and added, "Oh Lord, be thou the sanctuary of my dear wife."—The last passage of Scripture, which she read to him, was in Matt. xi. beginning with, "Come unto me, all ye that labour," &c. It was peculiarly refreshing to his soul.

In the evening, as his strength failed, his nerves were much excited. Some of the time he was delirious. Then, and then only, he was in despair. But near his last moments, when he was held by the hand, and asked if the Saviour still appeared precious? he replied, by a motion of the hand, that he was so. He continued to linger till four o'clock next morning, when he fell asleep, in the 34th year of his age, and at the close of a mission, among this people, of only nine months.

ON THE QUALIFICATIONS OF MINISTERS.

In our last volume we extracted from the *Literary and Evangelical Magazine*, some remarks which were deemed derogatory to the character and qualifications of our Missionaries. They were afterwards answered in an able manner. The following judicious remarks by the Rev. Pliny Fisk, missionary at Palestine, place this subject, we think, in its proper light. They are contained in a letter to the Editor of the *New-York Observer*, dated

BEYROOT, June 10, 1824.

MY DEAR SIR,

Though I am removed far from my native country, yet I feel a lively interest in the accounts I receive, from time to time, of what is going on there. The measures that are adopted, the questions that are agitated, the subjects that are discussed, all interest me, and often the more in consequence of my absence, and my acquaintance with foreigners. Reading our periodical publications with men of other countries, has often led me to take new views of the character, customs, government and religion of my countrymen. I have read with mingled emotions an article in No. 16 of your paper, extracted from the *Richmond Evangelical and Literary Magazine*, "on the intellectual character of our clergy." The perusal

of this article has led me to wish that a subject of such importance to the churches at home and to missions abroad, might be presented to the public in a different light. I have neither the time nor the ability to do, what I wish some one would do in this respect. But I wish to present a few hints for the consideration of yourself and your readers.

Need I say that nothing is farther from my heart than the wish to diminish the efforts that are making to improve "the intellectual character of our clergy?" If such a remark be necessary, I make it with the utmost sincerity. But I could wish that the impression might be made more fully and more practically on the minds of all, who are concerned in preparing young men for the ministry, that it is eminent holiness rather than highly cultivated intellect, which God has honoured and still honours with success in his service.

It is said, in favour of teaching young men literature and the sciences preparatory to the ministry, that the apostles themselves were trained, three years at least, in the school of Christ, before they received their last commission. True, but what sort of training was that? What did they learn in the school of Christ? grammar, rhetoric, logic, philosophy, mathematics, astronomy or the fine arts? Was not their time spent rather in a practical study of religion, in learning humility, self-denial, patience, zeal, faith and love, in learning to pray, and preach and suffer? What does this prove then, if not that moral, religious, spiritual culture, training and discipline are the proper preparatives for the Christian ministry?

The same thing is forcibly taught in what Paul has said about the qualifications for the sacred office: "A bishop must be blameless, the husband of one wife, vigilant, sober of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous, not a novice, not self-willed, not soon angry, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince gainsayers." Now what impression is all this calculated to make on the mind, unless it be this, that Paul's great anxiety was, that the men who were introduced into the ministry should be, not men who had read attentively the Greek classics, or studied the different philosophical systems of the age, or become acquainted with the whole circle of human learning, but men whose hearts had been renewed by the Holy Spirit, and whose character and habits had been formed to practical godliness and holy living; men who had made more than ordinary attainments in Christian experience, and were thus "able to comfort them which are in any trouble, by the comfort wherewith they themselves are comforted of God."—Really then does it seem to me that the question, when we contemplate the prospects of the church, is not, how many well educated ministers are there? but, how many *evangelical* ministers are there? Not how many who have received the honours of a college, but how many who have received the spirit of Christ? Not how many are able "to conduct a class of grammar boys through Cæsar's Commentaries," or through Homer's *Illiad*, but how many are able and disposed faith-

fully to warn the wicked, guide the inquiring and comfort the afflicted?

Permit me here to ask whether the American Education Societies have not, in this respect, fallen into a dangerous mistake? In estimating the number of competent ministers, the question has been decided by the degree of education and intellectual culture possessed by the individual; and, consequently, Arminians with all their frigid formality, and Arians and Socinians with all their infidelity, have been enumerated as competent ministers, while many, very many unlearned men who know the truth as it is in Jesus, and preach it faithfully and successfully, though perhaps awkwardly, are rejected as unworthy to be enumerated among the ministers of Christ. Would Paul have made a classification of ministers on this principle? Had he been called to make a classification and report the number of competent ministers, or to examine candidates for the ministry, what questions would he have asked? "Is the man learned?" or "Is he holy?" "Is he eloquent?" or "Is he blameless?" "Is he a persevering student, and a man of cultivated taste?" or "Does he hold fast the faithful word?" "Has he a classical style?" or "Is he *not* greedy of filthy lucre?" "Does he know Algebra?" or "Is he a lover of hospitality?" "Can he calculate an eclipse?" or "Can he govern his own house well?" If an Education Society wishes to inform the public how many ministers there are in the country, who have had a liberal education, let them do so. But if they wish to let the public know how many ministers there are who possess the essential and indispensable qualifications for the work, let them judge of characters and qualifications by the principles and precepts of the Gospel. Since leaving America I have had frequent opportunity to converse with English Christians, and the subject of conversation has often been the religious prospects of our respective countries. A pious churchman tells me with the liveliest joy, not that unprecedented efforts are making to improve 'the intellectual character of their clergy,' but that the number of evangelical ministers is rapidly increasing both in the established church and among dissenters. All the English Christians with whom I have conversed, have made their classification of the clergy on this principle, and their question has been, "How many ministers are there who truly preach the Gospel?"

I have neither the time nor the books requisite for a particular examination of Ecclesiastical History, in reference to this subject. The results of a thorough and *impartial* investigation would not fail to be interesting. We should be glad to know how far learned and how far unlearned men were employed in maintaining and propagating evangelical truth during the three first centuries,—among the Waldenses and Albigenses, and in England and on the continent, at the time of the Reformation and at subsequent periods, and in spreading the Gospel among Pagans in more modern times. The results of such an investigation would probably show us that learning, when truly consecrated to the cause of truth, has been rendered a great blessing to the church. But, unless I greatly mistake, we should see at the same time that "God hath chosen the foolish things of the world to confound the wise: and God hath

chosen the weak things of the world to confound the things which are mighty." We should say, as the result, that the success of the ministry depends, not on the degree of learning, but on the degree of faithfulness and zeal, which is brought to the work. The great body of Moravian, of Baptist and Methodist missionaries have gone into the field unlearned men. But when or where has the church ever seen better soldiers or more glorious successes?

For my own part I shall consider the prospects of usefulness for our ministers and missionaries as brightened just in proportion as I see an increase of evangelical holiness and well-directed zeal, and that too whether the time of preparatory study be prolonged or shortened, and whether the standard of classical learning be elevated or depressed. If the churches do not guard well against the *pride of human learning*, they have reason to fear that God will give them some awful lessons on the subject, that he may "stain the pride of all glory, and bring into contempt all the honourable of the earth." Facts have shown and continue to show abundantly, that "the world by wisdom knows not God;" a man must be taught to know him "not with wisdom of words," but "by the foolishness of preaching." Every time I turn my thoughts to the present system of education in its different branches, I feel fully persuaded that as the millennium approaches and the world is prepared for its commencement, there will be a great change in the whole system of education. Youth will be treated more as if they were moral and immortal beings, will be educated with a more direct reference to the conscience and the heart; with a view to give them correct principles of action, rather than mere speculative notions; for the purpose of making them good rather than great.

Americans generally are in no danger of thinking too highly of foreign nations and foreign institutions, in comparison with their own. Yet if I do not mistake, they often do this, in particular cases, to answer some special purpose. A circular was once prepared for an Education Society, in which the writer stated, that no Christian country on earth was so destitute of religious instructors as the United States. He was led to this conclusion by comparing the number of Ecclesiastics in America, and in other countries. But he ought to have known that, in most foreign countries, the great body of those who are called Ecclesiastics, have no title whatever to be called religious instructors, being neither able nor disposed to teach. The author of the article which I mentioned at the beginning of my letter, seems to think that the clergy of the United States, "for literary and scientific acquirements, classical taste, and intellectual force," will not bear a comparison with the clergy of other countries, nor with men of other professions in our own country.

In regard to the first point, I presume a careful examination of facts would shew that the education possessed by our clergy, is, (if I may use the terms) not so monarchical or aristocratical, but more republican and democratic. What I mean is this. We have not a particular class or select company of clergymen, who have carried learning to so high a pitch, or risen so much above the level even of the literati, or produced works so much distinguished for classical taste, scientific learning, or critical acumen and research, as the learn-

ed bodies of Oxford, Cambridge, and Edinburgh, and the German critics; but we have a larger body of respectably educated men, who diligently employ their learning for the promotion of truth, holiness, and the salvation of men. We have not so much learning concentrated in the few, but we have more dispersed among the many. We have not so many Popes, Patriarchs, Cardinals, and Archbishops, but we have more sound divines, able preachers, and diligent pastors. We have not two Universities, containing twenty Colleges each, like Oxford, and Cambridge, but we have, what is much better for our country, this number of Colleges dispersed in the different states. In the English Universities, the man of genius and the diligent student, may make higher attainments than fall to the lot of graduates from our Colleges, but the course of study is so free, that one is *obliged* to learn almost nothing. The student is not called on daily by his instructor, to answer questions about the lectures he has heard, or the lessons he has read. There are indeed examinations, but there are many ways of avoiding them, or of getting through them, with a very superficial knowledge of the subjects. And if it sometimes happens in America, that "a boy is considered as ripe for College, who would not be allowed a place on the fourth form in an English Grammar School," it happens quite as often, that a young gentleman receives the honours of Cambridge or Oxford, who would not be admitted to the Freshman class in a New England College.

There is an aristocracy of learning in the church of England, which produces great men; but the great body of the clergy are not probably more learned than the Congregational and Presbyterian ministers of the United States, and in theology and the composition of sermons, to borrow an expression from Robert Hall, "they might very well be sent to school to the ministers of New England." The education of the dissenting ministers in England, is certainly much inferior to that of our clergy. The length of time spent in preparatory studies is generally about three years. The Baptists and Methodists have a few men among their ministers, who are more learned than any in the same denominations in America, but I know not whether this can be said of the great body of their preachers. I have reason to believe that the number of illiterate preachers is comparatively as great in England as in the U. States.

Here I wish to institute a comparison of a different kind. In what country is there most learning, among those who are, not merely in name, but in fact, ministers of Christ? For what have we to do to blend and confound the preachers of the true gospel, with those who preach another gospel, or no gospel at all; with those who have the form of godliness, but deny the power thereof; with those who deny the Lord that bought them? In this point of view, the churches of America have great cause for thanksgiving. Let a man who loves the truth as it is in Jesus, and puts a *just* estimate on human learning, make the tour of the Colleges and Theological institutions of America, and form an intimate acquaintance with the presidents and professors, as well as the students, and then let him visit the Universities of Europe, and decide where there is most learning truly devoted "to Christ and the church." When I speak with my Christian friends from Europe, about so many

presidents and professors whom we esteem *converted* men, who are friends to religious revivals, and active in promoting them, they hear with surprise, for these are things they have very seldom seen or heard, and scarcely dared to hope for in their own Universities.

After all, the subject should be considered by itself, and not comparatively. The question should not be, whether the clergy of the U. States are more learned than the clergy of other countries; nor whether they are so learned as it is desirable that they should be, for it is admitted that an increase of learning among them is devoutly to be desired. But the question is, whether there is such an alarming deficiency in the intellectual character of the clergy, that, all circumstances considered, this is the great ground of complaint, of censure, of lamentation, or of fear and "deep solicitude." Is this *the thing* that requires the alarm to be sounded, and the friends of Christ's cause to resolve that they will "not cease to present their views to the public, while they can raise a voice, or wield a pen?" Is not the standard of literary attainments rising, and rising rapidly too among the clergy? Is there not reason to fear that a great part of them are making much more rapid improvement in intellectual than in *Christian* character? And is not this the circumstance that ought to cause alarm and "deep solicitude" to every true friend of the church in America; and to call forth the most vigorous efforts to improve the Christian "character of the profession?" As public opinion now is in America, which are most likely to acquire extensive influence, and thus do extensive mischief, to poison the sources of public opinion and liberal learning, and thus send out deadly streams into all the land? the men who go out and preach the gospel while they know little or nothing else? or the men who, though learned in all the wisdom of the age, attempt to preach a gospel which they do not understand, and whose power they never felt in their hearts? In what way do those who are called ministers, most frequently dishonour their profession, grieve the children of God, and occasion reproach or contempt among the men of the world? Is it by defect of intellect or of learning? Is it not rather by an inordinate zeal in studies that do not belong to their profession, by avarice and love of the world, by meddling with political affairs, by bickerings and strifes, and petty disputes among themselves, by irregularities in their families, by want of zeal and activity in their appropriate work?

The author of the article in the Magazine alludes to the well known fact that, by many young men "the idea of getting a college education is taken up comparatively late in life. In some revival of religion they have been brought to a knowledge of divine truths, and are strongly inclined to devote their lives to the ministry." Now does the writer mean to intimate that such men ought not to go into the ministry, because "the foundation of good scholarship" has not "been laid in the grammar school?" Would he not then have excluded from the work a *very* large proportion of the best men now in the ministry, and nearly all the missionaries that America has sent to the heathen, and I may add almost the whole body of the ministers and missionaries of the English Independents, Baptists and Methodists, and of the Moravians; in a word, nearly all who have gone into

the ministry for the sake of preaching the Gospel, thus leaving the sacred office, as it is in national establishments, in the hands of men who were devoted to the ministry in childhood, educated and introduced into it, whether renewed by the grace of God or not? On whom is the church to rely principally for soldiers in the great enterprise of converting the nations? On those who may be converted out of the small number who are destined from childhood to obtain a college education, or on those who are converted in the wonderful revivals, with which our country is blessed, and consequently forsake their shops and their farms, their "ships" and their "nets," to go and preach the word of God? Here I might ask too, whether some advantages may not be expected, and whether these advantages do not actually result from spending a part of one's early life in manual labours? A vast majority of those who enter the ministry in America are to have the care of congregations that consist principally of farmers, and it is desirable that they should have some practical knowledge of their customs, feelings, prejudices, and partialities. Hence it seldom appears that a minister, who has had a city education, proves acceptable and useful in a country congregation. I have known more ministers who have impeded their usefulness by their ignorance of the common concerns of life, and of the customs and situation of their people, than by their ignorance of "Cæsar's Commentaries." The habits of industry, order, temperance and economy, which are formed while under paternal government, and preparing to support themselves by their own labour, are of great use to country ministers and missionaries, and I presume not at all injurious to ministers in any situation.

I have prolonged these desultory remarks much farther than I at first intended. I hope they will do no harm. I would gladly hope they may have some influence in producing, what I have no doubt will sooner or later be produced, a higher comparative estimate of *Christian* qualifications for the ministry, and of *Christian* education and less proportionate attention to what is merely intellectual. Wishing that your editorial labours may serve to promote truth and holiness,

I am, dear sir, truly your's,

P. FISK.

ON SUPPORTING MINISTERS.

"When men consecrate themselves," says Dr. Mason, "to the religious weal of a people, and do, by that act, forego the opportunities open to all others, of providing for themselves and their families, a competent maintenance is the least remuneration which they have a right to claim.—It is the dictate of common sense, common justice, and common humanity. It is also the express commandment of our Lord Jesus Christ. But, notwithstanding these considerations, the ministry is little better than a starving profession. Not one man in twenty, were he compelled to live on the salary allowed him by his congregation, could escape from beggary and rags. The certain effect is, on the one hand, to deter young men of respectable talent from the ministry altogether; and on the other, to discourage, depress, and finally to ruin those who are in it already.

That degree of talent which fits one, so far as

intellectual endowments go, for a useful minister of the Gospel, is much rarer than many seem to imagine; and, humanly speaking, has its temporal prosperity in its own power. When other pursuits invite by the promise of not only a maintenance, but of gain, and even of opulence, it is idle, it is unreasonable, to hope that youth of talents, without fortune, whatever be their piety, will serve the church of God at the expense of devoting themselves to infallible penury, and all the wretchedness which belongs to it. They may desire, they may wish; and, in some instances, from that simplicity which never calculates, or which flatters itself that something favourable "will turn up," they may venture: but, in general, they must turn away with a sigh from the employment which of all others, their hearts most long after. Let us not hear of self-denial, spiritual-mindedness, and an heroic indifference to worldly things, as characteristic of the true minister of Christ. Self-denial does not mean starving. The spirituality of the father will not stop the cravings of his children when they cry for food; nor is there any heroism in preferring tatters and a hovel to decent clothing and lodging, when they may be had. It is very convenient, no doubt, for men who are adding noise to house, field to field, thousand to thousand, to harangue, in a religious style, on the necessity of a minister's imitating his Master, "who had not where to lay his head;" when the practical inference from all this is in favour of their own pockets. They are wonderfully concerned for spirituality and self denial to be practised by their minister; but as to their own share of these virtues; as to their parting with a pittance of their pelf to render him comfortable—why, that is another affair. It is one of the most wicked forms of hypocrisy to plead for the cultivation of a minister's heavenly-mindedness, by way of an apology for cheating him out of his bread. The sin of the neglect complained of, is not equally gross in all. In some it proceeds from thoughtlessness; in others from incapacity to make a right estimate; but in most, it is the fruit of downright covetousness.—There has been on this subject, an absurd squeamishness in those whom the Lord has authorised to "live by the Gospel." They have borne, and forborne; they have submitted to every species of sacrifice rather than disoblige their people; and their only reward has been an accumulation of injuries and cold-blooded contempt. It is time for them to claim their due in a modest, but manly tone; and throw the fearful responsibility of expelling an enlightened ministry from the church, upon those who are able but not willing to support it honourably. We say an 'enlightened' ministry. For we have no conception that niggardly provision will soon strip her of every thing in the shape of a minister. You cannot place the pecuniary recompense so low, as that it shall not be an object for some body. Fix your salaries at fifty dollars a year, and you shall not want candidates.—But then they will be *fifty-dollar-men*. All genius, all learning, all high character, all capacity for extensive usefulness, will be swept away; and rudeness, ignorance, impudence, and vulgarity, will become the religious directors of the nation. The man is blind who does not see matters fast hastening to this issue in the United States.

"In the mean time, such ministers as are better qualified for their stations, are not only decreasing

in proportion to the population, but, with a few exceptions, are prohibited from cultivating the powers which they possess. Remote from literary society; without libraries; without leisure to use what books they have; distracted with anxiety for their immediate subsistence; doomed to the plough or some other secular business, to keep themselves fed and clothed; their intellect becomes enfeebled; their acquisitions are dissipated; their ministry grows barren; their people indifferent, and the solid interests of Christianity are gradually, but effectually undermined. Let the churches be warned. They have long slept on the edge of a precipice; the ground is caving in below them; and still they are not aware. Not a place of any importance is to be filled without the utmost difficulty. The search must be made from Dan to Beersheba; often, very often, unsuccessfully; and when successful, it is only enriching one church by the robbery of another. The population of our country is increasing with unexampled rapidity; very incompetent means are used to furnish an efficient ministry; and the people themselves are throwing the most fatal discouragement in the way. All denominations seem to be engaged in a practical conspiracy to starve Christianity out of the land. Let them tremble at their deeds; let their loins be loosed, and their knees smite together, at the bare possibility that they **MAY SUCCEED.**"

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 13, 1824.

NEW MONTHLY CONCERT.

We are glad to notice that the second Monday in each month, as recommended by the Sabbath School Union for a Concert of Prayer, is religiously observed in many places. We hope it will become universal. The meeting in this city, the present week, was well attended and peculiarly solemn. We cannot believe that these meetings will in any degree lessen the interest in the general Monthly Concert,—Nay, we believe it will have a tendency to increase them in interest and in numbers.—Those who are piously engaged in training up children in the nurture and admonition of the Lord, feel the importance of prayer for a blessing on their labours—and as the promise that those who water others shall themselves be watered, is returned into their own bosoms, their hearts will be more expanded with true benevolence, and they will pray more frequently and with more fervency for the success of missions, and the universal spread of the Gospel. Every Sabbath School Teacher is a missionary, and they cannot pray for the success of their cause without praying for the cause of missions.

We have no doubt that the Sunday School Union will be adopted throughout our land, and that the observance of the Monthly Concert of Prayer will be co-extensive. This will give a new impulse to Sabbath Schools. In these nurseries of piety, thousands and tens of thousands will be added to the church of Christ, and join the little army with banners in praying for the prosperity of Zion.

THE LOVE OF CHRIST CONSTRAINETH US.

Those who have never felt the power of religion in their own hearts are poorly qualified to judge of the motives that actuate the real Christian. Missionaries who have forsaken all for the love of Christ and his cause, are

often accused by the men of this world, who know of no higher motive than self, of entering into the work for the purpose of worldly gain, or for want of other employment, or from some sinister views. Some of the missionaries to the Sandwich Islands have taught us a lesson on this subject that should fill us with admiration, and influence us to make some sacrifices for their support and comfort.—Several of them have left the fairest prospects in business—the most endearing relations in life, and given up their property for the privilege of spending their days in servitude and self-denial. Mr. Chamberlain, who holds the office of superintendent of secular affairs in the mission, was a few years since a very successful merchant in Boston.

Entering upon active life (says the Missionary Herald,) without any property, by the time he was 25 or 26 years of age he found himself, by the blessing of providence on his own industry, in a safe and regular business, with ample credit, and an acquired capital of about 4,000 dollars. His prospects of a rapid accumulation of capital, and of ultimately obtaining wealth, were as inviting, as the nature of human affairs will permit. In a word, considering the manner in which his business was conducted, and the advantages he possessed for prosecuting it, there would have been but one opinion, that if life and health were continued, he would be almost certain of worldly prosperity and affluence. But he thought there were objects more desirable than ease, wealth, and respectability. Having devoted all his powers and faculties to the service of God by a profession of religion, he was desirous of being more directly employed in benefiting the souls of men, than he could be while engaged in active business. He had received a very good common education, and now resolved to apply himself to study, with a view to future and more extensive usefulness. Having settled his affairs, he applied himself most industriously to the acquisition of knowledge; and, at the close of a year, offered his services to the Board, as an assistant missionary, to be sent wherever he might hope to be useful, either as a teacher of an Indian school, or a labourer in any other part of the work. His offer was accepted, and he consented to stay at the missionary rooms as an assistant in the Treasurer's department, though he would have preferred going directly upon mission ground. His health failing under the severe labour, which devolved upon him, it was thought expedient that he should join the reinforcement of the mission to the Sandwich Islands, where his services would be greatly needed, and a tropical climate might probably be favourable to his constitution.

At the close of the thirteen months, which he spent at the rooms, he declared that, although he had never before laboured so hard, he had never spent his time so happily. For his services during this period, he received from the Board only the reimbursement of his expenses, which were graduated upon a scale of the strictest economy; and, with respect to these expenses, it was a matter of entire indifference with him, whether he paid them himself, or not. It was thought, however, more becoming in itself, and more consonant to Scripture, that they should be defrayed from the Treasury.

On leaving the country, he fitted himself out for the voyage at his own charge, and left direc-

tions that the income of his property, (now in stocks, which cost about \$,700 dollars,) should be applied toward the payment of certain contingent expenses at the missionary rooms, which he knew to be very important. This he did entirely unsolicited; and the income for two years has been applied according to his request.

REVIVALS OF RELIGION.

A work of grace has recently commenced in Bethlem in this State. Between twenty and thirty are hoping that they have experienced a saving change, and many more appear to be deeply anxious for their souls. The prospect in some of the adjacent societies is very encouraging.

In a part of New-Milford there is also a powerful work. In one small village there are thought to be nearly thirty subjects of the work.

We understand there is quite a general Revival in Newark, (N. J.) in the society of the Rev. Mr. Russell.

NEW-HAVEN SCHOOLS.

Before the establishment of the Lancasterian School in this city, the money received from the School Fund, did not usually support our schools more than one-third of the time. The benefits obtained by the introduction of this system will be seen by the following

REPORT:

The Committee of the *First School District* respectfully report,

That they have supported four schools for girls over eight years of age, during the whole of the year past, and twelve schools for children of both sexes, including one for coloured children for the term of six months. These several schools have been faithfully kept by instructors duly qualified, and the committee are happy to say that much praise is due to the teachers for the great interest they have taken in instructing the pupils committed to their care, and much also, to the children for the proficiency they have made in their studies, and for their improvement in manners and morals.

The scholars in the schools kept for large girls have averaged about 40 each quarter. Those in the schools for smaller children, have probably averaged about 35. The whole number of scholars who have attended the Lancasterian school during the year past has been 409—the present number is about 270.

All the money received from the School Fund for the support of schools in this District amounting to \$1851 42, has been faithfully applied and expended in paying and boarding the instructors according to the requirements of the law relating to schools.

The Lancasterian School in which boys from six to fourteen years of age have been instructed, has been supported during the year; and the Committee take great satisfaction in being able to say that the pupils in this school have made very good progress in the various studies pursued by them, and have given very general satisfaction, not only to the committee but to others who have visited the school. Indeed the committee feel themselves justified in stating that at no period since its establishment has the situation of this school been as flourishing, as it respects the progress made by the pupils, as it is at the present time.

The Committee understand that the Examining Committee were highly gratified with the appearance and proficiency of the boys in this school and they regret that they cannot furnish the District with a report of that Committee in relation to this and the other schools examined by them.

Mr. Lovell has very obligingly furnished the Committee with a particular statement of the various branches taught in the Lancasterian School, and the number of boys engaged in each branch, which will be found in the following table.

Spelling, Reading, and Writing on Slates.

	Now in the class.
6 have learnt to read the Alphabet from the cards and by writing it in the sand	3
98 have learnt to spell and write words of 2, 3, 4, and 5 letters, and to read words of 2 syllables	20
139 have learnt to spell and write words of 2, 3, and 4 syllables, and to read Select Lessons, and lessons from the Old and New Testament	38
98 have learnt to spell and write words of 4 and 5 syllables, and to read the Testament	47
209 have learnt to spell and write words with meanings, and to read the English Reader.	39
103 have learnt to write words with meaning—write Exercises in Geography and Grammar, and to read the American Orator.	73

Writing on Paper.

130 have learnt to write large hand in books.	50
196 have learnt Large, Round, and Fine Hands.	110

Arithmetic.

237 have learnt combinations of figures, as 5 and 3 are 8; and addition	110
125 have learnt Simple Subtraction and Simple Multiplication	59
96 have learnt Simple Division, Addition of Federal Money, English Money, Weights and Measures.	51
85 have learnt Subtraction, Multiplication, and Division of Federal Money, English Money, Weights and Measures.	32
65 have learnt Reduction of Money, Weights and Measures, Single Rule of Three, Double Rule of Three, Practice, Reduction of Currencies, Simple and Compound Interest, Discount, Equation of Payment and Fellowship.	13

Superior Branches.

155 have been promoted to Geography	30
70 - - - to Grammar	50
196 - - - to Elocution	97
6 - - - to Ornamental Writ'g.	6

In addition to the branches already enumerated that of making maps is one in which several of the boys have employed their leisure hours, some of which are very handsomely executed. Mr. Lovell has recently introduced into the School an ornamental style of penmanship which a number of the boys are engaged in learning and in which they succeed well.

There are two things of great importance connected with this subject, which the committee feel

unwilling to pass over in silence ; they allude to the peculiar *correctness* and propriety with which very many of the boys in this school *read* and *speak*, and they think it not too much to say that their performance in these respects would do credit to most persons of more mature age. In these particulars this school has a decided superiority over most others.

The Committee would here notice, that there have been three Teachers qualified at this School the year past who are now superintending schools in other places which are in a flourishing condition. One of the pupils who was formerly the Monitor General of this school (Sidney Smith) is now employed as an assistant in a similar school at Providence with great credit to himself as well as to the institution in which he was educated.

From the preceding statement of facts it will readily be perceived that this school is daily increasing in interest, and in connexion with it the Committee cannot forbear to notice the active and indefatigable exertions of its worthy principal to promote the interests and advance the rising reputation of an institution which has in the opinion of your Committee already done great good, and promises in future to be highly useful to this community not only in the encouragement of industry and emulation among the pupils and in the communication of knowledge, but also in the inculcation of morals and good manners in the generation that is to succeed us on the great theatre of action. And we deem it but justice to say that the success of this school has eminently depended on the faithful and assiduous attentions of Mr. Lovell to the interesting charge committed to his care. The Committee cannot but hope that this with the other schools which are supported by the liberal and enlightened policy of our State, will receive the uniform and decided countenance and approbation of all who regard the welfare of the rising generation. Much may be done by the active exertions of the friends of this institution to promote the cause of science, virtue and Religion. We live to *do good*—let us not be unmindful that this is our *duty*—a duty which we cannot discharge by supineness and inactivity—a duty which requires us always to watch over the interest of those who are entrusted to our care, and on whose *early* education all their future usefulness may depend. And be it remembered that a *good education* is the best legacy we can leave to our children.

Let us then for the honour of our city see to it that we do not neglect this valuable and highly interesting institution.

All which is respectfully submitted.

RUSSELL HOTCHKISS,	} Committee.
SAMUEL WADSWORTH,	
HENRY HUGGINS,	
ROGER S. SKINNER,	
FREDERICK H. LEFORGE,	

New-Haven, Nov. 25, 1824.

MONTHLY CONCERT.

A letter from Mr. David Brown to the Corresponding Secretary, gives an affecting account of his reception among his relatives and friends, after an absence of about four years to New-England. The Journal recently received from the Missionaries at Dwight, contains several notices of this young gentleman, which show that he is regarded

by his nation with sentiments of cordiality and esteem; that his conduct among them is judicious and devout; and that his influence, even on their political concerns, is great and salutary. He has been chosen Secretary to both branches of the Cherokee government, beyond the Mississippi.—The Monthly Concert at Dwight is well attended according to the last accounts, men and women were present from places *five miles* distant, for whom it was necessary to return the same evening. How does this compare with the Monthly Concert among ourselves!

A letter from Mr. Fisk, dated Jerusalem, Nov. 22, 1823, gives several anecdotes illustrative of the character of the inhabitants, and mentions a learned Greek, whose labors are of great service to the cause, having already translated into the Arabic several Tracts and a considerable portion of the New-Testament. He hoped to complete it the next summer.—The letter gives a particular history of facts relative to the arrest of Messrs. Fisk and Bird by the Turkish government, which has been noticed in former papers. This letter, which we understand is to be published, will illustrate the care which the Saviour takes of his cause, as well as strengthen the church's confidence in the ability and devotedness of her missionaries.

Bost. Tel.

SENTENCE OF DEATH.

Seth Elliot, Esq. of Knox, Me. has been tried at Castine for the murder of his own child, aged about two years, and condemned to be hung.

The following is the sentence of death, pronounced by Judge Preble :

After patient and full hearing of the testimony, and the arguments of your counsel, who have so ably defended you, the jury of your own selection have found you *guilty*. It only remains to the Court to pronounce your sentence, which the law accords as the punishment for your crime. In the remarks we are about to submit to you, we would not say any thing to wound your feelings. God forbid that we should break the bruised reed. We cannot forget that we are pronouncing judgment against a fellow man.—We cannot forget that it is but a few years since, and whose prospects were fairer and whose situation more desirable, than yours; your wife a fruitful vine giving joy and comfort to all beneath your roof—your young children growing up around you, bidding fair to be the solace of your life and the crown of your old age—yourself surrounded with an ample competency, happy at home, and respected abroad. Whence then the sad and appalling reverse, that now presents itself before us? Are we not authorized to say, from the evidence we have heard, *you are the victim of intemperance*. Seduced, deluded, maddened, by the intoxicating draught, you have descended from one degree of moral debasement to another, till at length you find yourself at the bar of your country about to receive sentence of death for the murder of your own child.—You have lived little more than half your days; and yet your race is run; your days are numbered. May we not apply to you the language of Jehovah to his ancient people. “O Israel thou hast destroyed thyself.” Already separated and about to be cut off from among the living, a few days only are allowed you, to prepare for passing from

this tribunal to one of far different character—to the dread tribunal of the God of the whole earth, and sovereign Judge of the world.—Surely you will not hesitate forthwith to commence the work of preparation. Be idle no longer we entreat you. The day is far spent—the night is at hand—the eleventh hour is come—a voice proclaims, *behold the bridegroom cometh*. Fly, fly to God your Saviour, ere it be too late; tarry not, look not back, as you value your immortal soul. Go sinful and heavy laden, as you are.—Trust not, that however he may have lived, *it shall be well with the wicked* hereafter.—It is all a delusion. Hath Jehovah said, and will he not do it?—"The soul that sinneth, it shall die." Go then with all your crimes and sins upon you, and with deep humiliation and sorrow, in fervent, earnest, importunate prayer, pour forth your supplications before the throne of mercy.—Wrestle, strive even unto agony; for, seeking only, you will fail to obtain. Give yourself no rest, until you have made your peace with God. What though your sins be as scarlet, and your hands red with the blood of your poor, helpless unoffending child; your Heavenly Father will not disregard your strong crying, your struggles, and tears, as you did the convulsive dying struggles of your little son. In this your distress, that Saviour, so often rejected by you, stands at the door knocking, asking to be admitted, and offering himself as your Mediator, and Redeemer, and Advocate with the Father. God, unwilling that any of his rational offspring should perish, waits long to be gracious; and those, who come to him, he will in no wise cast out; nay, while the returning sinner is yet a great way off he will have compassion on him, and come forth to meet and receive him. Reject not then the offered salvation. Return, we once more entreat you, that God may have mercy upon you. Return; and the sounds of joy among the angelic hosts will be swelled by the voice of your own infant son. But you have attempted to lay violent hands on your own life. O rush not, uncalled, with all your sins upon you, into the presence of your Maker. Seal not your eternal condemnation by another murder. Wait patiently and submissively the dread sentence of the law.—You have introduced by your life and example, confusion, and disorder, and crime, into God's moral kingdom. Be resigned to the fate that awaits you; and by submitting to an ignominious death, show to the world the consequences, which flow from crimes like yours. This is all the reparation you can make to society for the many injuries your have inflicted upon it.

You already anticipate what remains to be done. It is the last painful duty.

The Court having considered the offence whereof you have been convicted, do order that you suffer the punishment of death: that in execution of this sentence you be taken to the prison, whence you were brought, and thence to the common gallows in Castine, within the County of Hancock, and that there you be hanged by the neck until you are dead.

And may God Almighty have mercy on your soul.

STATE OF RELIGION IN INDIANA.

A letter from the Rev. Isaac Reed, Owen County, Indiana, published in one of the religious jour-

nals, gives a very affecting view of the condition of the churches in Salem Presbytery in that state. The territory of this presbytery stretches 200 miles along the Ohio, 200 along White river, and an equal distance on the Wabash, including 45 settled counties, and a population of 120,000 souls. The number of Presbyterian churches scattered over this territory is 31; and only eight of these have pastors, or the stated ministrations of the Gospel. Mr. Reed mentions the vacant ones, and states which are able to support a preacher, and the sums which the others respectively are willing to contribute annually for the same object. In all these places, says he, "the people are importunate, soliciting for some minister to come and abide with them. I think if we had the men who were willing to settle and bear some things for the elect's sake, and imitate Paul, and labour some, working with their hands, so that with *him* they could say, 'These hands have ministered to my necessities,' we could settle 10 in a year, and we should then have but half as many ministers as churches. Missionaries are received joyfully and treated kindly, while in this state: and several of them have been the means of much good when here. But the great evil has been, they have been here for six and four months—have done something—prepared the way to do more, and have gone away and returned not again."

This representation is substantially true of all the western states, and presents a powerful inducement to every friend of religion to encourage Education Societies, and Theological Seminaries, and every other means which the Head of the Church condescends to employ in building up its waste places. Our readers are not to understand from it, however, that this 120 thousand souls have only eight ministers to dispense to them the bread of life. There are, undoubtedly, within the same bounds, several pious and zealous, and useful ministers of other denominations, promoting the cause of their common Lord; so that the statements respecting one church, do not show the *precise*, although they usually do the *general* condition of the *whole* body of the people.—*Fam. Vis.*

FROM THE BOSTON TELEGRAPH.

A SKETCH OF THREE REVIVALS

Which have been enjoyed in the Congregational Church of Westminster, under the care of Timothy Field, Pastor.

The writer of this sketch was installed over the second Congregational church in Westminster, Vermont, in January 1807. Very desirable additions were made to the church from time to time: during the first seven years of my pastoral labours in this place; but no general Revival was experienced until the Spring or Summer of 1814. In the Spring of this year, my society was visited with a very mortal sickness. Several very sudden deaths, by this sickness, which was the spotted fever, removing from us persons highly beloved, and calling them, as in a moment into eternity, produced an unusual solemnity, which proved to have more in it than the mere workings of natural affection. We enjoyed here, from the time of this sickness, a gradual Revival, which lasted for a year and a half. In the course of this year and

a half, thirty-eight persons were received into the church. At one time, we received ten, at another seven, and some at almost every communion, during the aforesaid period.

In 1816, within about six or eight months after the close of the former Revival, commenced a very sudden and powerful awakening in my Society, without being connected with any unusual events of Divine Providence. The subjects of it were principally young persons, though it reached some of all ages. This sudden and powerful reformation began in July, in the midst of haying and harvesting. At our communion in November of this year, we received sixty-seven, and nine at our next communion in January; making in two months seventy-six persons. No complaint has been offered to me, as Pastor, against any one of this seventy-six. We gathered some, at our after communions which perhaps ought to be reckoned among the converts of this Revival. The subjects of the two foregoing Revivals have been distinguished by their continuing to manifest the permanent fruits of the Holy Spirit. We gathered a few into the church in the six years which immediately followed this Revival; but during the two next years after these six we did not receive one. On the last Sabbath, in July 1824, eight years after the last awakening, in the midst of haying and harvesting again, a powerful and sudden Revival commenced in the Society. This Revival seems to have been connected with three affecting deaths. There was an unusual solemnity at the funerals. They were funerals of young persons. One of them was a child, who was drowned; and the other two of consumptions. Some hopeful appearances could be discerned previously to the last Sabbath in July, but there was nothing on which we could rely, as proof, that a general Revival was at hand. On this Sabbath, I preached by request a funeral sermon from Psalm cxix. 6. on the death of one of the three young persons before mentioned. Her funeral was attended on the Monday preceding. In this sermon, I addressed particularly the young people. There was unusual solemnity in the assembly. My people had a conference after the exercises in the meeting-house, where I attended, and urged the young to repent from three considerations; first, because God is near in youth; secondly, because he is near in afflictive dispensations of his Providence; and thirdly, because he is near in Revivals: stating that in all these respects, God was then near to them. In the evening of this Sabbath, four young persons called to converse with me on religious subjects. Early on Monday morning, another young person called, in an anxious state of mind. I soon found, that there was seriousness in the whole neighbourhood in which I live. There was no meeting for the week which had been publicly appointed. The people however came together, and had several conferences. When two or three were in company by day or by night, the whole conversation was on the subject of religion. Seriousness was written on every countenance. In the course of the first week, I suppose that forty persons were under serious impressions, and that twenty or more obtained hope. The next week the seriousness became general in my Society; and twenty, or more probably, obtained comfort. These weeks seemed to us weeks of Pentecost. The Revival continued for a number of weeks with great power. Seve-

ral ministers preached for me in the course of the awakening to the great satisfaction of my people, and with the blessings of God on their labours. At our communion in November, we received ninety three persons into the church. This addition makes the number of actual communicants in the church about two hundred and thirty. I suppose that about an hundred communicants came from the neighbouring towns, and participated with us, on this solemn day, in the symbols of the expiatory death of the Redeemer. The espousal of so many hopeful converts to Christ, made this Sabbath a high day in this vicinity. Many from the towns around us seemed to say, we will turn aside and see this great sight, why "the bush burns and is not consumed." The meeting house was crowded in every pew and seat. I preached, in the afternoon, from these words. "Now we live, if ye stand fast in the Lord." My object was to show some reasons, why it is important that the hopeful converts of a powerful Revival persevere; and show the power and loveliness of religion in their after lives. One reason was drawn from the importance of having the church see the fulfilment of the prophecies of scripture, on the subject of the works of the Holy Spirit, under the Christian dispensation. The converts of this awakening were mostly young persons, and all except about fifteen had been baptized in their infancy. Three prophetic passages, on the subject of great sudden and powerful revivals, among the offspring of the church, struck my mind, with great force and clearness, during the course of this Revival. The first stands thus in the sixty-sixth chapter of Isaiah. "Who hath heard such a thing, who hath seen such things; shall the earth be made to bring forth in one day, or shall a nation be born at once! for as soon as Zion travailed, she brought forth HER children."—The second passage is in the forty-fourth chapter of Isaiah: "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, and as willows by the water courses." The third passage is in Ezekiel, chap. 36. "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." The converts of the present Revival have shown much modesty and teachableness. The distress of many previously to relief was very great. It was sufficient to change the countenance, take away bodily strength, to hinder sleep, to destroy appetite for food, and to draw to one point, all the powers of the mind. We have a number, who have obtained hope in this Revival, who have not yet confessed Christ before men. I hope that the Revival will continue, and that we shall speedily receive another addition to the church. Could we have three weeks more as powerful as the four first weeks of the present reformation; we should have to go out of my society to find subjects of a suitable age to manifest hope in Christ, and to profess him before men. Our mercies have been so great; that I fear, we shall be exalted above measure; and that God in his Providence will send upon us some thorn in the flesh, some messenger of Satan, to buffet us. Hence, pious Reader, when you have read this sketch, give us the benefit of your

prayers, that our hopeful converts may all endure : and that we may be a humble church, mingling tears of repentance with tears of joy.

TIMOTHY FIELD.

Westminster, Vermont, Nov. 15, 1824.

AMERICAN EDUCATION SOCIETY.

Extracts from the 9th Annual Report—Sept. 1824.

DOINGS OF THE LAST YEAR.

In reporting their own transactions and the progress of the Society since the last anniversary, the Board have only to say, that one hundred and ninety eight Beneficiaries, scattered through ten different states, from Georgia to Maine, have received appropriations, amounting, in the whole, to \$10,210; that of these young men, fifty, in the first stage of their education, are pursuing their studies at sixteen different Academies; and one hundred and forty-eight, in the second stage of their education, in thirteen different Colleges.—That the receipts into the Treasury have been \$9,454 83, being more than \$2,000 less than the receipts of the preceding year; that of the amount received \$1,280, were on life subscriptions, being \$700 less than the income from this source the preceding year; that no portion of the money received the past year on the current fund has been applied to the increase of the permanent fund; that, so far as the Directors are informed, no new Auxiliary Societies have been formed the past year;—and that the gentleman who has performed, for three years past, the duties of General Agent, having, some months ago, relinquished his charge; the interests of the Society have, in some degree, suffered, from the want of that minute and constant attention, which cannot be afforded, except by a man completely devoted to the business; while the Directors have been, and are still, seeking, not without some hope of success, to fill the vacancy with an individual competent to the labours required.

PROGRESS OF PUBLIC OPINION.

At the time when the American Education Society was organized, there existed indeed a few local institutions for this object in different parts of the United States; and by their proceedings and reports, they were doing something to bring before the churches the actual condition of our country, and the prospects that were opening before it. But there was nothing like a general excitement, no great and united effort. Though it had been ascertained, and published, that no less than five thousand educated ministers were then wanted to supply our population with competent religious instructors, the fact had not seized on the attention of the public,—the benevolent were not generally convinced of the necessity of the enterprise. The story of our desolations had been told; but it did not ring in the ears of him who heard it. It was heard only to be disbelieved, or forgotten, like an idle tale. Nine years have now elapsed, during which this Society, by its agents and addresses and reports, has been pleading its cause with the American churches. The desolations of our country have been carefully surveyed, the ratio of their increase has been accurately estimated, the necessity of mighty and immediate effort has been demonstrated; and the results have been repeated

and reiterated, till they have become more or less familiar to the mind of every intelligent Christian. The enterprise has been presented in all its various aspects, and by every mode of communication, to the man of wealth, and the man of influence, to the patrons of learning, and the friends of religion, to the high minded patriot, and the humble Christian;—and it would seem that the community, or at least that part of it from which all benevolent operation proceeds, and by which it is supported, is at length, in some degree awake to the importance of the object. And, as our country and our age are equally distinguished by a spirit of enterprise, it is a thing of course that the conviction, on the part of the public, that an object is important, implies also efforts for the attainment of that object,—efforts corresponding in energy with the power of the conviction.

FROM THE MISSIONARY HERALD.

FOREIGN MISSION SCHOOL.

LETTER OF A-SEE, A CHINESE YOUTH.

One of the most agreeable sights, which meet the eye in this age of improvement, is the progress made by heathen children and youth in useful knowledge; especially in the knowledge of the Gospel, and the practice of its holy precepts.—Wherever those, who were born heathens, have been brought within the reach of Christian instruction, there has been a most gratifying improvement; and, in many instances, there has been evidence of hopeful piety.

The young man, who wrote the following letter, is a native of China. Being thrown upon our shores, he supported himself for some time in Boston, by making various trifles, which he sold as curiosities. When he was told of the Foreign Mission School, he became very desirous of going thither, for the purpose of acquiring an education, that might enable him to be useful to his countrymen. After giving proof that he was capable of learning, and after manifesting a persevering inclination to study, he was sent to Cornwall in the spring of 1822. He soon learned to write a beautiful hand, and has kept up a correspondence with the Rev. Mr. Jenks, of Boston, from whom he received many kind offices, and to whom he feels an affectionate attachment. In a letter to this gentleman, dated Sept. 3th, he expresses a wish that the subjoined letter may be shown to his Christian friends in Boston. In copying it for the press, one or two clauses, of which the meaning was not very apparent, are omitted, and some other small corrections made. The candid reader will bear in mind, that it is extremely difficult for a native of China to express himself according to the English idiom.

“My dear Christian Friends,

“I wish to write these first letter to let you all know, how the providence of God brought me here from heathen darkness to the land of marvellous light. I have been once worshipper of dumb idols, which cannot speak, who are the work of men’s hands. The whole inhabitants of Chinese, they have no Sabbath, and living without hope in this world, they do not know Christ: I am very sorry for their souls. I thankful to God who has

bring me here in this seminary; I came and joined the school about two years and four months; to getting my education, where I learn, and to read that blessed book. I found great God is in it. Oh, I am well persuaded that they are words, which God has given to us. God can sanctify our hearts; can sanctify us with the truth: *thy word is truth*. The Lord he has done much for my heart. He has opened my blind eyes to see that I feel a great sinner. I feel that I have done wicked, and have broken thy law's command. Oh, wretched man that I am, who shall deliver me from this body of sin? I recollect some passage of the Scripture saith, 'Verily I say unto you,' saith Jesus Christ himself, 'except ye be converted, and become as little children ye shall not enter into the kingdom of heaven.' Matt. 18:3. Again, 'Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.' John 3:3. 'If a man,' saith St. Paul, 'be in Christ, he is a new creature,' 2 Cor. 5:17. If thou be one that believest the word of God, here is surely enough to satisfy thee, that thou must be either converted or condemned; that thou be born again, or excluded the kingdom of heaven; and these sacred declarations ought to excite thee to the most earnest serious examination of thy state in the sight of God. O my friends, these things should assist us in going to Jesus Christ, that he may renew our hearts to believe, and feel more anxious in the cause of Christ; that is, for the heathen youths to have new hearts to serve God. Certainly this is all true that I can say, there is no other name under heaven given among men whereby we can be saved but the name of Christ. My dear friends, 'now is the accepted time, now is the day of salvation.' May we by faith lay hold on the Lord Jesus Christ, who alone is able to save us from the wrath of an offended God: Oh how it my heart gladdens, when I hear and see what is now doing in the Christian world for the salvation of immortal souls: may none who have named the name of Christ be idle in his vineyard. My friends, our Saviour saith, Proverbs 8:17. 'I love them that love me; and those that seek me early shall find me.' O friends, the Lord, he calls us: Matt. 11:28,29,30. Saith Christ, 'Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy; and my burden light.' My Christian friends, we ought to feel more willing to lend our aid in the glorious work in spreading the Gospel to those who are sitting long time in the region of darkness, in the shadow of death. Surely my friends, if we have the love of God as it is in Jesus Christ, O let us continually then be prepared doing our Master's works. The Master has much work for us to do; O be diligent now, for in a little while the grave will receive us, it may be that many years might be appointed us on earth; but our days at longest are few to work out our own and others salvation. I still in the Gospel land of living; I hope that I may doing good, and might be faithful in service of our Lord. I long to finish my education; wish to go back, tell my countrymen how Christ have done so much for my heart, and tell them the great salvation to their immortal souls. I have reason to be thankful to God, that I have the opportunity take up my pen to write

to you all. My dear friends, now I am enjoying the blessed privilege of the Gospel of Christ: I think my privilege is not so great as yours respecting the knowledge of the Gospel; it is hard for me to understand, to get the definite idea in English. I have made but little improvement. I thank you all, Christian friends, for your goodness to me. I shall never forget you all; I hope you all friends will remember me and please pray for us; pray for me, that I may be bold and strong in the Lord. O pray to the omnipotent Jehovah, that he might pour out his divine Spirit in us, that all may be faithful and useful in the cause of our Lord Jesus Christ. I wish to write to you all friends; but I forget their names. Please write to me, I should be very glad to hear from you all. My dear Christian friends, when you close reading these letter, I wish you to take your Bible, read the 22d Psalm, that you will feel, and bring near all your mind. And hope the Lord bless you all; and guide you all by his counsel; and that the Spirit of God may strengthen you all, often go to the throne of grace, that you all might find happiness and rest in your souls to enjoy. I bid you all, Christian friends, farewell.

I am your sincere friend in our common Saviour,
 WILLIAM BOTELHO, } *A native*
 or Lieaou A See, } *of China.*
 Christian Friends in Boston.

Gentle strangers, fare you well,
 Heavenly blessings with you dwell!
 Blessings, such as will impart,
 To us all a bleeding heart:
 Gentle Christians, fare you well,
 Heavenly blessings with you dwell.

FROM THE AMERICAN SUNDAY SCHOOL MAGAZINE.

REFLECTIONS ON THE CLOSE OF THE YEAR.

The lapse of time and rivers are the same,
 Both speed their journey with a restless stream;
 The silent pace with which they steal away,
 No wealth can bribe, no prayers persuade to stay.

COWPER.

Take creation's round and it affords no allusion more apt than the passing stream is of the *transit of time*. The whole range of things visible presents no stronger analogy, nor more striking similitude of its *irremeable* march!—Once past, it is gone *for ever*—Is the garden beautiful with flowers, the forest with foliage, and the fields adorned with their golden grain and fruits, and beneath the withering touch of December frost do they lose their fragrance and their beauty?—the reviving breath of *Spring* presents a new creation; the same fields and gardens delight our senses as before—they return—and return the same—with plenary enjoyment crowning the scene, while memory surveying the past goodness of Providence, gives a new string to the harp of gratitude. We may have watched the scion till it has grown to be a tree, may have bent its richly loaded boughs, and have seen it crown the year with gladness again and again—but, the moss has gathered on its aged trunk, and its limbs crackle with the winds of winter; but, is it gone for ever? Ere it crumbles away, its ripened seed springs from the bosom of the earth that nourished it, producing a plant rivalling the former in beauty, and circling seasons perpetuate a growth, the same in all its ex-

cellences. Does the moon in the majesty of her walk among the stars, night after night, with rapid changing phases wane in her brightness, till she no longer lights up the sky?—yet she *returns* in her cycle, to gladden the cheerless gloom of night. So seed time and harvest, winter and summer, night and day, revolve in one continuous round. But when shall we see the river *returning* to its source?—so rolls the stream of *time* till lost in ETERNITY!

“Alike irrevocable both when past,—
And a wide ocean swallows both at last.”

Arising from the circumstance of climate, the seasons in our high latitude bear with them many a pointed moral to the heart; and the extended page of nature, if read aright, presents mottoes of wisdom well adapted to correct the froward heart of man, and to direct his devious way. The month of *December* is emphatically the season of *reflection*; it is the *tomb* of the year, where reasonable man should cherish the reminiscence of the past. The seasons have revolved, they have commenced anew, and now the calendar is closed, and, before a new notch is graven on the score, it well becomes the child of mortality; “of immortal hopes,” reflecting on the past, to grow sober, wise, discreet: is he a *Christian*? in the school of Christ, he has learnt to “redeem the time,” for the Father of mercies has taught him, that “the days are evil” as they “are few,”—and that

“He lives,—who lives to *God alone*,
And all are dead beside——.”

Solemn and touching is the consideration—as we pause to review the past. We have in all things come short of the glory of him whose glory we seek, and whose will we desire to do—“but evil is present with us.” Humbled with a sense of his “long-suffering and goodness,” we may well acknowledge with the pious Patriarch Jacob, we are “not worthy of the least of all the mercies, and of all the *truth* which thou hast showed unto thy servants.” Yes, unworthy, indeed, Sunday school teachers, of all that precious “grace and truth” he has shown us in the gospel; for according to the measure he has meted us, we have not measured again; past opportunities have gone *unimproved*, and mercies slighted, while following deceitful vanities; we have not been a “light to lighten the Gentiles”—a bright and burning light—“a city set upon a hill”—a lantern to the path of the ignorant and sinful, teaching them to “glorify our Father in heaven,” and leading them to a city of *habitation*, a refuge from the storm. Whose eye hast thou lighted, whose ear unstopped, and whom hast thou “*instructed unto the kingdom*?”—“Freely thou hast received, *freely give*,” is the parting precept of thy Divine Master. Has he made thee a steward in his household? be faithful in the few things committed to thy hands, and he will reward thee in many. Has he made thee a labourer in his vineyard, at the third or sixth hour? “Labour not for the meat which perisheth:”—“lift up thine eyes, the fields are white to the harvest.” Labour with prayer, with watchfulness, with diligence, thou shalt see the fruits of thine hands—thou shalt bring thy bosom full of the sheaves, and gather the shock full ripe for his heavenly garner. But, thou pass est “like an arrow through the air.” Do thy work *quickly*, the *winter* of life comes to enfeeble

thy mortal frame, and others shall lead thee. The *night* cometh when no man shall labour. Shouldst thou sleep or fold thine hands as the sluggard, he may take thy vineyard and give it to *another*, and write against thee “thou wicked and slothful servant;” art thou yet standing without? while thou ponderest, *thou diest*:—“awake to righteousness,” and seek to do the will of “him that sitteth in the heavens.” But, disciple of Jesus, does the love of Christ constrain thee? hasten “to redeem the time.” While thine hands hang down, the lion and the bear taketh a lamb from thy flock, or teareth it, wandering on the mountains of vanity. Hasten, and with the *faith* of David, *preserve* and be preserved,—and as “an under Shepherd, gather them to the chief Shepherd of Israel.” As his labourer, if thou delightest “to water,” thou shalt be *refreshed thyself*. But shouldst thou refrain thy hand, the unfolding bud is withered in the noon-tide heat—the chill of death nips it—and it is lost for ever!—Pious instructors of youth! “do the work of an evangelist.” He cometh “whose reward is with him.” Be ye found watching, your *lights* burning, and your loins girded.” The year closes—call home your wandering thoughts—examine—reflect—and then *renew* your solemn vows, and “press forward for the prize of your *high calling*. To your work, ye labourers for the Lord—renew your strength. The flood of time rolls fast and silently on—and with it bears the objects of your hopes—the souls committed to your charge. Watch ye as those who shall give an account to God—fly *now*—the *destroying angel* approaches—quick—mark the lintels of the door posts with the *paschal sacrifice*; show them the *blood of Christ*, and stay his arm! Lo! the *Angel of Blessing* passes on. O! fly to his embraces—entreat—implore—and in the urgent strains of *holy love*, cry out with faithful Abraham—“Let not the Lord be angry, I will speak *once more*.” Or with the *wrestling Jacob*, salute the ears of Jehovah with the acceptable entreaty—“I will not let thee go” till thou *bless them* and us. “And there shall be joy in heaven over *one sinner* that repenteth.”

A FELLOW LABOURER.

THE SCRIPTURES.

When we study the writings of *men*, it is well, if, after much pains and labor, we find some few particles of truth amongst a great deal of error.—When we read the *scriptures*, all we meet with is truth. In the former case, we are like the Africans on the Dust Coast, of whom it is said, that they dig pits nigh the water falls with incredible pains and industry, wash off the sand, till they spy out at the bottom two or three shining grains of the metal that pays them only as laborers. In the latter, we work in a mine sufficient to enrich ourselves and all about us.

READING.

By reading we enjoy the dead; by conversation, the living; and by contemplation, ourselves. Reading enriches the memory; conversation polishes the wit; and contemplation improves the judgment. Of these, reading is the most important, which furnishes both the other.

POETRY.

AUTUMN AND DEATH.

BY W. D. JEWETT.

The Spring and the Summer are now fled away,
And the songsters enchant us no more;
The Lark and the Linnet no more hail the day,
And the Bee has laid up her full store;
While the Hyacinth clift of its beauty, is gone,
And the Rose with its fragrance is fled;
The fields, tho' once green, are now all forlorn,
And Winter approaches with dread.

Pale Autumn in mourning is hasting away,
With the swiftness of eagles in flight;
Just emblems of mortals' sure sudden decay,
While their day is exchanging for night.
Sweet Woodbines and Myrtles their verdure relax,
And their beauty and sweetness decline;
While the tall trees of Lebanon bow to the axe,
And the cold has destroyed the vine.

O! Autumn, how dreadful thy lessons appear
In the wind borne along through the air;
Thine arrows prove mortal, and who would not fear
The monster that never doth spare.

O! Death! could thy likeness be skillfully drawn
By the pencil of unerring mind,
What visage more meagre thy brow to adorn
Could be found than in Autumn's decline.

The leaf shaken falls by the force of decree
From the wide spreading forest sublime;
So death, with his waves, like the high rolling sea,
O'erwhelms, and we sink to his shrine.
The lofty tree falls, by the cold wind oppress'd,
And with sorrow the woods do resound;
Of beauty proud nature will soon be bereft,
And level'd as man to the ground.

The winter has come, and has buried in snow
The luxuriant root of the green;
The hyaline splendor of sun-shine is o'er,
And the worm never fancies a gleam.
So man lies benumb'd by the winter of death,
In the livid appearance of woe,
Till the spring shall return with her gentler breath,
And bid him return from below.

SUNDAY SCHOOL GLEANINGS.

"Mother," said a sprightly lad to his parent one Sunday evening, "my teacher has been telling me some strange things to-day." "Well, Robert, what did he tell you?" "He told me that I had a wicked heart—that I did not love God—and he was afraid I should never get to heaven. Have I got a bad heart, mother?" "Look in your Bible, my child, if you wish to know more about your heart. Jeremiah says, your heart is deceitful and desperately wicked." David, that you were 'shapen in iniquity.' Job, that you are vile. St. Paul, that there is no good thing in you." The boy took his Bible from the shelf, found the texts alluded to by his mother; then closing his book, with a sigh, exclaimed, "It does seem that Mr. C. is right, and if so, what is to become of my soul?" and, with a sad countenance he retired to his chamber,—may we not hope, to seek the aid of the great Physician of souls.—*A. S. S. Mag.*

While engaged in my duties as manager of a Sunday school in this city, a few weeks since, a rosy checked boy

entered the room, leading his two brothers, and approached me with an open, manly salutation. He surveyed the busy scholars with that sort of expression which the soul unconsciously sends forth, when she meditates upon past delight, and exclaimed, "Sir, I learnt my Bible here, and I remember well the day when I first wept for my sins." I was much struck with the earnestness of his manner, and the intelligence of his narrative which he gave me, respecting the effect of Sunday school instruction on his mind. He had been absent from the city for the last two years, and expected in the course of the week to embark for England, his native place; and he had called to take a last view of a spot that seemed to occupy an important place in the sweetest associations of his bosom. When he was taking his leave, I asked him how he intended to occupy his time while crossing the sea. "I shall have enough to do," he replied, emphatically, "my brothers must read the Bible."

Previous to his entrance, my mind was much depressed by the unpromising condition of the school, and perhaps too I had murmured. His appearance and history seemed like a rebuke from Heaven, and when he departed my heart was full. It seemed as if the Angel of Mercy had gone by, filling the place with fragrance, and inscribing upon the wall, "in due time ye shall reap if ye faint not."—*ib.*

From the Rev. Mr. Camp, of Lowville, Lewis County, we have received some interesting particulars respecting the Sabbath school in that place. He states, "that it has been in existence five summers. The whole number of scholars who have attended during that period, has been one hundred and ninety-five: never more than fifty, and seldom over forty at a time. At present FIFTY-ONE of them are hopefully pious; forty-five of whom have become so within the past season. There have been, since the school was established, nine different teachers; all of whom are now professors of religion. The effects of this revival, were very powerful and salutary. While the school was holden during the interval of divine service, the church were engaged in solemn prayer for a blessing. The teachers often met for the same object. And such was the effect produced, by the Holy Spirit, that at one time a teacher came to me, and exclaimed, 'O pray for me! the whole of my class are anxious for their souls.'—*S. S. Visitant.*

Just after entering the school, a few Sabbaths since, a little boy, about six years of age, came and asked me for the charity box. I asked him what he wanted of it. "I want to put a cent into it," said he. In order to examine his motives and his knowledge of divine things more particularly, I asked him what good he supposed it would do to put his money into the charity box. "I want to send it to the heathen," he replied. "Do you know," said I, "who the heathen are?"—"They are folks who haven't got any Bible, and live a great way off." "What is the Bible?"—"The word of God." "What use would it be to the heathen, if they had it?"—"It would tell them how to love God and be good." "Where did the Bible come from?"—"From heaven." "Was it written in heaven?"—"No—the Prophets and good men wrote it." "If good men wrote it, how then is it the word of God, and come from heaven?"—"Why, the Holy Ghost told them how to write it." "Did they see the Holy Ghost, and did he speak to them?"—"No—but he made them think it."

This was enough. I presented him the charity box—he dropt in his money—a smile of joy glowed upon his countenance—and he returned to his seat, filled with "the luxury of doing good."—*ib.*

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